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Book Notices.

KRENGEL'S DAS HAUSGERÄT IN DER MIŠNAH.¹

The work comprises six chapters: (1) Tables (pp. 1-9)—practically only dining-tables, including stands, servers, etc.; (2) Seats ("Sitzmöbel," pp. 10-17); (3) Beds (pp. 18-31), including sedans; (4) Receptacles ("Behälter," pp. 32-54), including cupboards, chests, baskets, jars, etc.; (5) Mirrors (p. 55); (6) Lighting Apparatus (pp. 56-65); pp. 66-68 contain a list of the Hebrew and Aramaic words. The author has based his description of the different articles upon the notices referring to them in the Mišnah and other rabbinical literature, including, among others, the two Talmuds and the Midrash Rabbōt and Pesikṭa as commentaries on the Mišnah. As the two Talmuds, however, cannot be regarded as commentaries on the Mišnah in the same sense as the commentaries of Hai, Maimonides, etc., and the Midrash Rabbōt and Pesikṭa not in any sense, the title is quite inexact. The author was evidently not aware that Professor Georg Hoffmann in his article, "Lexikalisches," III (*ZATW.*, II, 1882, pp. 53 *sqq.*) had treated of the bedstead and bridal chair. Hoffmann established clearly in this article, with numerous examples, the different meanings of מלבן as Krengel gives them (p. 20, note 5), with the difference, however, that according to him מלבן is not "every brick-shaped board" as well as "other similarly formed objects," but "the periphery of a rectangular figure" (see Hoffmann, *loc. cit.*, pp. 64 *sqq.*). While the sifting and arranging of such scattered and difficult material shows great diligence and will be valuable for all future investigations in the same line, it is to be regretted that the author, for the sake of clearness, did not oftener let the sources speak for themselves. The most serious objection to be raised against the book, however, is that the author not infrequently makes statements which have no basis whatever in the sources, so that his results cannot be accepted without examination. In order to prove this serious charge, it is necessary to extend this review beyond the limits which this dissertation really deserves. The sources say nothing, *e. g.*, about the structure of the דלפקי overlaid with marble, or of the אנדרטיך; that the legs of the former represented figures of animals is not mentioned. Similarly the sources offer no basis for the distinction Krengel makes in regard to the shape of chairs, according as they were made of wood, clay, etc. (p. 11). The most serious instance of misinterpretation of the sources is the author's explanation of מלבן of the עריסה on the basis of T. Kel. B. M., viii, 4, and T. Ohol.,

¹ DAS HAUSGERÄT IN DER MIŠNAH. Von Dr. Johann Krengel. I. Teil. Frankfurt, a. M.: J. Kauffmann, 1899. ii+68 pp.; 8vo. M. 2.50.

xiii, 5 (p. 27). I refer again to Hoffmann's article, which offers for the passages in question a translation and explanation correct save for a few minor details (*ibid.*, pp. 59 *sq.*). I need only mention here that everything in the passages in question goes to support Hoffmann's explanation (pp. 56 *sqq.*) of מַלְבָּן שֶׁל מִטָּה or שֶׁל עֵרִיסָה (Krengel's inference, that in the second passage only the עֵרִיסָה is spoken of, is incorrect) as the two short and two long pieces of the bed-frame joined to form a rectangle. It must be noticed, also, that the sources from which Krengel has drawn in regard to the massive tables, etc., of gold are, without exception, humorous religious anecdotes, characterized throughout by the most extreme exaggeration. (In regard to the golden table in the temple, p. 2, note 5, *cf.* Exod. 25:23 *sq.*, etc.) I shall only mention further that the author understood חֶמֶת מִיָּין (Hos. 7:5) to mean leather-bag [filled] with wine (p. 47, note 5). M. BUTTENWIESER.

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WRIGHT'S ARABIC GRAMMAR.¹

It must be confessed that this book is a great disappointment. I do not mean that it is not a good and useful book—a simple reprint of the second edition would have been that, and much more this enlarged and corrected third edition—but the pity is that it is not a great deal better and more useful. We had waited long for “the new edition of Wright,” as we called it fondly, but the new edition which we looked for was something different from this. It was well known that Wright was preparing for a revision on an extensive plan and had collected much material from Sibawayhi and other sources. If he had lived, there can be little doubt that we would have had almost a new work, just as the first edition was completely transformed in passing into the second. In that revision the first volume gained almost one hundred pages and the second more than one hundred and fifty. In this edition each volume has lost more than thirty pages, against which, however, must be reckoned greater compression in printing and space gained by suppressing the sections on comparative Semitic.

But even in its second edition the book was not abreast of what might have been expected of a scholar like Wright and demanded in a grammar that was to be the constant companion of all the Arabists of Europe. I cannot express those requirements better than by quoting some passages from August Müller's review of the second edition in the *ZDMG.*, Vol. XXX, pp. 200–216: “Die längst anerkannte Vorzüge von Caspari's Arbeit noch einmal hervorzuheben darf ich unterlassen; einer

¹ A GRAMMAR OF THE ARABIC LANGUAGE. Translated from the German of Caspari, and edited, with numerous additions and corrections, by W. Wright, LL.D., late Professor of Arabic in the University of Cambridge. Third edition, revised by W. Robertson Smith, late Professor of Arabic in the University of Cambridge, and M. J. de Goeje, Professor of Arabic in the University of Leyden. Cambridge: *At the University Press*, 1896 (and Vol. II, 1898). xiv + 317 and xx + 450 pp.